

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*“Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works! Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!”* BOOK OF MORMON, 3 NEPHI 29: 5, 6.

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No. 44, Vol. 90

Thursday, November 1, 1928

Price One Penny

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A LIVING PROPHET'S MESSAGE

PRESIDENT HEBER J. GRANT

*(Concluded from page 675)*

WE HEAR a good deal of talk and complaint about the influence of the Priesthood in the Church of Jesus Christ of Latter-day Saints—the domination of the people by those who preside over them. I want to read more particularly for the benefit of those not of our faith a revelation of Almighty God to Joseph Smith, when he was in Liberty jail—and at one time when he was in that jail he was in chains, which shows that even the chains of the wicked could not restrain God from giving His word to the Prophet whom He had raised up to establish the Gospel of Jesus Christ in these last days. Speaking of the calling of the Priesthood, he said:

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

This is the part I wish to emphasize:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

#### ACCEPTANCE OF LAW

Is it a terrible thing to exercise the Priesthood of the living God in the way that the Lord prescribes—"By kindness and gentleness?" Unless it is exercised in that way, amen to the Priesthood and authority of those who hold this Priesthood in the Church of Christ.

It has been whispered around frequently, and I hear the murmur now, that the Presidency of the Church of Jesus Christ, standing at the head and holding the Priesthood, desire this man or that man or the other man elected to office. The Presidency of the Church so far as they are concerned allow every man, woman, and child that is old enough to vote, to vote according to his or her own conscience. But we do appeal to all men and women, realizing the responsibility resting upon them, to seek God our Heavenly Father to guide them politically as well as religiously, and to stand for right and for those things that are for the good of this nation. The Latter-day Saints believe absolutely that the Constitution of our country was written by inspired men. We believe in upholding the laws of our country. We believe in being obedient to the laws. One of the Articles of our Faith says that it is our duty to do so.

I am going to read a declaration of the belief of our Church re-

garding governments and laws, issued by the Prophet Joseph Smith in August, 1835 :

We believe that governments were instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them, both in making laws and administering them for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, and the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for, and upheld by the voice of the people (if a republic), or the will of the sovereign.

We believe that religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others ; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, or dictate forms for public or private devotion ; that the civil magistrate should restrain crime, but never control conscience ; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments ; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly ; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest ; at the same time, however, holding sacred the freedom of conscience.

#### HONOUR AND DUTY IN LAW

We believe that every man should be honoured in his station ; ruler or magistrate as such—being placed for the protection of the innocent and the punishment of the guilty ; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror ; human laws being instituted for the express purpose of regulating our interests as individuals and nations between man and man ; and divine laws given of heaven prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief ; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition or conspiracy.

We believe that the commission of crime should be punished according to the nature of the offence ; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the

laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

I would like to emphasize that "All men should step forward and use their ability in bringing offenders against good laws to punishment."

We do not believe it just to mingle religious influence with civil government—"

I wish to emphasize that "We do not believe it just to mingle religious influence with civil government."

—whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb; or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

#### RELIGION IN LAW

In closing I wish to read a few words that I have read many times (and I wish that we would get these words in our hearts and in our minds) from that great and wonderful man, Abraham Lincoln, who all Latter-day Saints firmly believe was raised up and inspired of God Almighty, and that he reached the presidency of the United States under the favour of our Heavenly Father, defeating Stephen A. Douglas, thus fulfilling a prediction made by Joseph Smith to Stephen A. Douglas when he was an obscure county judge in Illinois.

Lincoln said :

Let the people know the truth, and the country is safe.

Let none falter who thinks he is right and we will succeed.

Let us dare to do our duty as we understand it.

Bad laws, if they exist, should be repealed as soon as possible; still while they continue in force for the sake of example, they should be religiously observed.

Notice the language—"religiously observed."

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his property and his sacred honour. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his

children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be written in primers, in spelling books and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation.

Above all, let it become the religion of the Latter-day Saints. Why? Because it is in absolute and perfect harmony with the word of the living God to us in the revelations, every word of which, according to God, shall be fulfilled.

May God bless each and every one of you. May every soul within the sound of my voice or who may be listening in over the radio, who has received a testimony of the work in which you and I are engaged, who is able to testify that he or she knows that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and living God—may we each and all who have this knowledge live the Gospel and set an example before all men of integrity and devotion to God and the laws of our country, that will preach the truth which is of far more value than all the words that we can utter, is my humble prayer, and I ask it in the name of Jesus our Saviour and Redeemer. Amen.

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## ASPECTS OF CHURCH GROWTH\*

PRESIDENT HEBER J. GRANT

I AM SURE that it will be of some interest to those who are here assembled to learn regarding the changes that have been made since our last conference.

New Stakes organized: The Alpine Stake has been divided into three stakes, to be known as the Alpine, Lehi and Timpanogos Stakes.

Mission Presidents appointed: J. A. Calhoun has been released as President of the Tongan Mission, and Newel J. Cntler appointed to succeed him.

Charles H. Hyde has been released as President of the Australian Mission, and Clarence H. Tingey appointed to succeed him.

Ernest C. Rossiter has been released as President of the French Mission, and Peter Rulon Christensen appointed to succeed him.

New Wards organized: Elberta Ward, Tintic Stake; Echo Ward, Summit Stake; Midvale Ward, East Jordan Stake divided into two wards to be known as Midvale First and Second Wards;

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\*Statistical and financial report from the opening address of the President of the Church of Jesus Christ of Latter-day Saints, delivered at the first session of the Ninety-ninth Semi-annual Conference in the Tabernacle, Salt Lake City, Utah, U. S. A., October 5th, 1928.

Green River Ward, Carbon Stake; Compton Ward, Los Angeles Stake; Hurricane North Ward, St. George Stake.

The Church to-day has 101 Stakes of Zion; 940 Wards; 72 independent branches.

When we speak of an independent branch we mean a branch with a president and two counselors. There are many small branches of wards in addition.

We have 1,012 organized wards, stakes and branches in the Church, from Canada on the north to Mexico on the south.

We have at the present time 27 missions in different parts of the world.

#### REMARKABLE BUILDING PROGRAM

The building program of the Church is progressing as rapidly this year as it did last year. There was expended last year for the erection of Church buildings and amusement halls throughout the stakes of Zion over one million dollars of Church funds and a like amount by the people.

There has been expended in the nine months ending October 1st, this year, \$868,892.54. During the same period last year there was expended for stake and ward edifices \$742,282.40. So that over \$125,000 more money has been appropriated by the Church for the nine months ending October 1st this year for the erection of public buildings than for the same period last year. And the Saints have contributed a like amount. Therefore over \$1,700,000 has been expended up to date from the tithes and by the people in the various stakes for these purposes.

I dedicated a splendid meetinghouse and amusement hall at Smithfield in the Benson Stake, a very fine building in the small town of Mapleton, in the Franklin Stake, and a meetinghouse costing between sixty and seventy thousand dollars at Mar Vista, one of the wards of the Hollywood Stake. The last named ward was organized only five months ago, its members having originally belonged to the Ocean Park Ward. It is remarkable that in less than five months from the time the erection of the building was commenced, it was completed and paid for. Men, women and children worked on this building. The little children carried tiles for the roof; the good sisters nailed on laths, and some of our non-"Mormon" friends devoted time and attention to labouring there. The people did more than one-half of the total cost of erecting this building. I think it is the most remarkable accomplishment in that length of time of any building we have erected in the various wards. There were one thousand people in attendance at the dedicatory services, and by opening the doors between the amusement hall and the chapel, they were all comfortably seated. When the building was started the membership of the ward was less than four hundred people, and few of them have large means.

The Hollywood Stake in connection with the Wilshire Ward is erecting a most magnificent chapel and ward building and recreation hall combined, which will cost, I would say, in the neighbourhood of \$120,000.

We have erected a fine seminary building at Moscow, Idaho, facing the university buildings there. It is a very creditable structure, and the president and other officers of the university are very much delighted with it, and speak in the highest terms of our having done something along religious and educational lines for the members of our Church who are attending the university.

We are erecting a similar building near the Agricultural College in Logan.

The building program of the Church during the past nine months, I feel, is all that we could have asked or expected.

#### THROUGH SCENIC UTAH

It fell to my lot with President Anthony W. Ivins to be one of the guests of the Union Pacific Railroad and of the National Parks in visiting the Grand Canyon of the Colorado and the scenic wonders of Southern Utah—Zion Canyon, Bryce Canyon, and Cedar Breaks—than which, to my mind, there are none finer in the world. There is a great tunnel and road being built, winding up over the mountains to come out of Zion Canyon, that is costing a vast sum of money, the government alone as I remember it, having appropriated over a million dollars to build this tunnel.

It will be the most remarkable and scenic route that any automobile has ever traveled over when it is completed. There will be an abundance of room for two automobiles to pass all through this great tunnel. It will save a vast amount of time which is now spent in traveling over the bad roads and through a strip of Arizona to get to the Grand Canyon of the Colorado. Many miles will be saved, and as I say it will be the greatest scenic road ever traveled over by automobiles when it is completed.

I need not enter into any details here regarding these four scenic wonders. They are marvelous. They cannot be duplicated in any part of the wide world.

There were about two hundred guests, as I remember it, in the party—a special train from Los Angeles and a special train from Salt Lake City. I wish to express to President Carl R. Gray and to the chairman of the finance committee of the Union Pacific Railroad, Mr. Seger, and to Stephen T. Mather, the sincere gratitude of President Ivins and myself, Mayor John F. Bowman, Representative Don B. Colton and many other people who were with us, citizens of Utah, for the most marvelous and wonderful trip that it has ever fallen to my lot to take.

*(Continued on page 700)*

THURSDAY, NOVEMBER 1, 1928

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EDITORIAL

THE EVERLASTING UNIVERSE

AN ADDRESS given within the month by Dr. R. A. Millikan, a foremost leader in science, sets forth, upon the basis of recent discoveries, that our universe is self-replenishing, that it is eternal.

The older view was just the opposite. Since the sun is constantly giving out heat, it was held that the time would come when all would be radiated and the sun would become cold. Then, the earth, deprived of the sun's warmth, would freeze into an uninhabitable globe. Similarly, every luminous, heat-radiating body in space would in time lose its energy, and the universe would become a collection of frozen, dead worlds.

The remarkable discoveries of the last few decades did not make the situation more hopeful. The minute particles, known as electrons, of which all matter is built, are in extraordinarily rapid motion. Every once in a while one flies off and is lost. These slight losses, continued indefinitely, would result in the destruction of all matter. The destiny of the universe would then be that of an empty void. Both views pointed to a "run down" universe, like a clock that has not been wound, when things would be no more as we now know them.

Recent discoveries have upset these theories.

Professor Aston of Cambridge, England, has shown within twelve months, that only in a few elements, rarer ones, can there be a loss of electrons. Therefore, matter as we know it is eternal; and we need have no fear of disappearing substance with an ultimate universal void.

A discovery by Dr. Millikan carries our assurance still further. Some three years ago he found that out of space come powerful rays—roughly like x-rays, but many times more penetrating than any rays hitherto known. The existence of these rays, known as cosmic rays, was definitely demonstrated, but their origin remained a mystery. Now, by the use of existing knowledge concerning stellar space, he has set up an explanation which displaces the older views and points to an everlasting universe. Heat and other forms of energy radiated by our sun and other suns, and apparently lost in space, are used to combine from the vast masses of elementary materials found in space the common forms of matter as we know them. The "cosmic rays are the signals broadcasted throughout the heavens of the births of the

common elements." If matter is disintegrated, it is built up again. As the heat of the sun is lost, so in the depths of space it is assembled to be used again for the purposes of the universe. There need be no fear of a frozen world, for should one sun disappear, another would be formed to take its place. There will never be an end to the universe, or to man.

All this is but a confirmation of the words of the Lord given to the Prophet Joseph Smith in 1830: "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words."

Science and all man-made learning as they approach full certainty become evidences of the truth of the Gospel. In this instance, cosmic rays from unfathomed space, birthpains of a living universe, speak of the eternity of the works of God. "The heavens declare the glory of God."—W.

## THE 1928-29 M. I. A. SLOGAN\*

ELDER GEORGE H. BRIMHALL

OF THE GENERAL BOARD Y. M. M. I. A.

**WE STAND FOR LAW: FOR THE PEOPLE WHO LIVE IT AND THE OFFICERS WHO ENFORCE IT.**

I am informed that ten minutes have been allotted for this exercise. If you look on the front page of your program you will find, near the bottom, our slogan. We might take a moment to read it. It has been suggested, on as good authority as I could consult, that when we think this slogan or speak it or read it, that we think and speak and read it as consisting of two parts, the essential and the explanatory, and when we say: "We stand for law," we have said it all; the other part is explanatory. In repeating it, we may consistently place emphasis on the words, law, live and enforce.

This slogan has behind it, under it, on both sides of it, in front of it, and above it, some great fundamental truths, and one of these truths is that there is no escape from law. Law is in the universe, of the universe and with the universe. There is no place in time or space where law is not in force, some high, some low, some swift, some slow, some free and some coerce. God moves by laws, effect and cause, throughout His broad domain. We must obey high law or stay where lower law doth reign. Law is inseparable from liberty. What is liberty? The best definition of liberty that I have ever seen is that liberty is the

\*Address delivered at the General Joint Session of the Thirty-third Annual Conference of the Y. M. and Y. L. M. I. A., in the Tabernacle, Salt Lake City, Utah, U. S. A., June 3rd, 1928.

privilege of obeying law. The higher the law, the greater the liberty, and the lower the law, the less the liberty.

The sweep of this truth may be illustrated in the flight of Lindbergh: Freedom, liberty, safety, speed, all the result of complying with law—and then another youth led from the court to the prison cell for life, all in conformity to unescapable law. It takes a long time for people to understand these fundamental truths. There is law in life, there is law in death, law in health and law in disease. When we step over from the domain of one law we are immediately in the domain of another law. We have our liberty, our freedom to obey the law of the kingdom in which we choose to work our way.

This slogan has behind it one of the fundamental announcements of our religion: "We believe . . . in obeying, honouring, and sustaining the law." There are people who obey the law, but they do not honour it by standing up and defending it. They will say: "Well, I am a teetotaler; isn't that enough? Let men have their liberty or their privilege of accepting or rejecting without my interference or meddling with them, trying to proselyte them into temperance." Here we have a case of one who obeys the law but does not fully honour it. Then there are others who will speak of a law, as well as obey it, but they are weak on the point of sustaining it to a finish. That is to say, they will not valiantly sustain the law by standing by the officers who enforce it. The slogan has behind it that great fundamental truth announced by the Prophet, that whenever any blessing is obtained—obtained, not simply appearing to be obtained, but made a part of our eternal inheritance—it must be through obedience to the law upon which that blessing is predicated.

[Audience stood, at request of Elder Brimhall, and repeated the slogan:

"We stand for *Law*: For the People Who *Live* It and the Officers Who *Enforce* It."]

Now it is hoped that when this slogan is presented in the various districts and branches that the presentation will be accompanied with a seriousness and soul fervour that shall arouse and keep awake a determination to let our light so shine that men seeing our good works may glorify our Father which is in heaven.

May the Lord bless us to this end, I pray, in the name of Jesus Christ. Amen.

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## PRIMARY PROGRESS

ROSE MELLOR

OLDHAM BRANCH, MANCHESTER DISTRICT

FIVE MONTHS AGO under the direction of the missionaries our Primary Association was organized. It was an easy matter to get my pupils of the younger class in Sunday School to turn out.

I then approached other children, and they, with their parents' consent, started to attend our meetings.

At present we have an enrollment of sixteen, with an average attendance of eighteen. The children are very interested in hearing the truths of the Gospel and the lessons we take up. We have adopted a slogan for the year—"We stand for a better Primary by coming clean and on time"—and already we can see the good effects it is having on the members.

One night a week is devoted to teaching the girls how to sew and the boys how to draw. We have found that this method has increased the interest in the work. The parents have noticed a difference and have remarked about the changed attitudes of the children since they have been attending the Primary meetings.

On lesson nights we have taken up lessons from the *Primary Helper*, which have proved very interesting. I know that this is the true work of the Lord that we are engaged in. It is the happiest time of my life when I am attending my meetings. I attend five meetings a week; and I think that if there were another five I would attend them also.

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## SHEFFIELD CONFERENCE

GENIAL AUTUMN SUNSHINE welcomed all comers to the successful Sheffield District Conference of the Church of Jesus Christ of Latter-day Saints, October 21st, 1923, held in the Chapel at Ellesmere and Lyons Roads, Sheffield. The unusually large attendance at this conference is attributed to an extensive advertising campaign of the week before.

Those in attendance included Mission President John A. Widtsoe, Sister Leah D. Widtsoc, Elders Richard L. Evans and Ralph V. Chisholm from Mission headquarters, President Clinton L. Mills of the London District, Elder Fred L. Finlinson of the Newcastle District, President Cecil B. Kenner and Elders Merlan G. Wood, Elbert C. Kirkham, Joseph S. Savage, Justin B. Lillywhite, Richard K. Knight, Arthur B. Livingston, LeRoy S. Taylor and Jay M. Smith of the Sheffield District.

At the morning session the Doncaster Sunday School gave an answer, in verse and song, to the query: "What are we to believe?" The Mission President conducted the Sunday School lesson dealing with "Jesus and The Little Child"—Matthew 18: 1-4. The discussion demonstrated the necessity of faith, purity and growth in all the children of God. Thus principles of effective teaching were shown. Sister Leah D. Widtsoe taught fundamentals of congregational singing.

A season of progress was evinced by the report of District President Cecil B. Kenner at the afternoon meeting. Thirteen persons have been baptized and many friends made as a result of

summer country work. Missionary activities have been carried on with diligence and consistency.

President Widtsoe, who spoke at each gathering, bore fervent testimony to the divinity of the Gospel of Christ restored through Joseph Smith. Man's religion, he firmly attested, is inadequate unless it contributes to his temporal and spiritual welfare. This latter-day work is all-embracing, and is made rational and practical through its simplicity, by the power of God, he stated.

Sister Widtsoe emphasized the important part the women of the Church have taken in building the present structure of the Church organization and told of the recognition of women's rights as an essential part of the latter-day work. The higher attainments of womanhood are sought in youth through the Bee Hive work and are sustained through life in the Relief Society organization, was the gist of her closing remarks.

During the interval between the afternoon and evening meetings a general union meeting convened. Special instructions were given to auxiliary workers, and the general Mission program was discussed.

Favourable reports of the conference were given in the *Sheffield Independent* and the *Sheffield Telegraph and Star*.

MERLAN G. WOOD, District Clerk

## ASPECTS OF CHURCH GROWTH

(Concluded from page 695)

The splendid compliments paid by President Gray, Chairman Seger, Mr. Mather and others who spoke, to our people for their accomplishments in Southern Utah filled our hearts with gratitude and thanks to them. We rejoice that the Latter-day Saints are coming into their own.

### FAVOURABLE IMPRESSIONS WROUGHT

It fell to my lot after this dedication to travel to Los Angeles with over one hundred of the men who had the privilege of being on this excursion, and they were universally pleased with what they had seen. They spoke in the highest terms of the very splendid singing of our choir at Kanab, of the wonderful singing of our choir at Cedar City, and of the very fine singing of our Sunday School children at Kanab. They also spoke of the healthy, fine looking children, of the fine young men and the fine young ladies that they met on this trip, and I rejoice in it.

I forgot to say in speaking of dedicating meetinghouses that I had the pleasure of getting up at six o'clock in the morning at the Grand Canyon and driving to Kanab where I arranged for the Sunday School to stay in session so that the visitors might meet them and that the children might sing a song for them. I also remained there for the afternoon meeting and dedicated the

Kanab meetinghouse. Those gentlemen were favourably impressed indeed with such a splendid meetinghouse in such a small town as Kanab. Several of them announced to me in Los Angeles and also in San Francisco (as I had to go up there for a couple of days on business) that one of the outstanding things with which they were more pleased than anything else in making this trip to Southern Utah was to become better acquainted with the "Mormon" people, with their aims, their objects and their accomplishments. Several said to me: "Mr. Grant, we have never seen anything but unfavourable notices regarding your people in magazines and newspapers." More than one of them said: "I am convinced that you will now have a couple of hundred non-"Mormon" missionaries sounding the praises of the Latter-day Saints and of the fine class of children, young men and young women and citizens generally that you have in your state."

I am very grateful, indeed, for the wonderful expenditure of money by the government of the United States, and by the Union Pacific Railroad of over \$700,000 in building a magnificent lodge on the rim of the Grand Canyon of the Colorado. It is an architectural dream.

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### DIVINE AUTHORITY NECESSARY\*

LUCY A. WALKER

HALIFAX BRANCH, LEEDS DISTRICT

THERE IS but one supreme Law-giver—God our Heavenly Father. In order to execute His laws here upon earth, He delegates or appoints servants to go forth and act in His name. These men are divinely commissioned for this special work and are endowed with the power necessary to go forth and to proclaim: "Thus saith the Lord." They do not take this honour unto themselves—they must be called of God, as was Aaron. When Moses complained unto the Lord because of his slowness of speech, God commanded him to take as his spokesman, his brother Aaron.

The Lord gave Moses the Ten Commandments, after writing them Himself upon tablets of stone, and charged him to deliver them to the Children of Israel. Moses was appointed and ordained of God to his high calling.

Christ, our Lord and Master, called His Apostles and endowed them with power to go forth in His name, and said unto them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." He also gave unto them power to cure disease, cast out devils, and to bind and seal on earth and in

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\*Essay delivered at the Leeds District M. I. A. Competition, held at Bradford, Saturday, September 22nd, 1928.

heaven, through the exercise of the Holy Priesthood He bestowed upon them.

"As my Father hath sent me," He declared, "even so send I you." In First Corinthians, chapter 12, verse 28, we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." These, we are told, were placed in the Church for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ.

Were these officers ever to be done away with? No! Not until all have come to a unity of the faith, having obtained a perfect knowledge of the Son of God, even our Lord Jesus Christ.

From the earliest records of God's hand-dealings with His people we learn of the necessity of having His authority among them; how He chose and sent forth servants to proclaim to them His Gospel plan and to reveal His mind and will. He endowed them with divine power—the Priesthood—from on high. God is the same yesterday, to-day and forever. He is no respecter of persons. There is still need of His divine authority upon the earth—there is still a need for those who are commissioned by Him to declare in truth and boldness: "Thus saith the Lord."

### BOOK OF MORMON STUDIES\*

ALMA THE YOUNGER, the loving and anxious father of some very human sons, is the personality who speaks in Alma 36 to 42 inclusive, which are the seven chapters to be read for this week. In these chapters Alma, the relentless denouncer of all evil and promoter of all good, appears to be somewhat mellowed—doubtless because of the tender love and compassion he held for his sons and because he was acutely conscious of his own youthful years, and of the anxiety he caused his own worthy father.

Despite all these deterrent considerations, however, Alma fully realized the obligations of parents to children. He did not neglect his duty as a father, but reproved, commended, exhorted and instructed his sons in firmness, but with love.

What sorrow the wayward youth of all ages have caused loving parents! But the beginnings of such sorrow in a majority of cases may be traced to homes void of that essential admixture of firmness and gentleness, of reproof and commendation, of correction and sympathy, of love and common sense. The lesson of Alma's life and ministry may well be studied and applied in every Christian home to-day.

#### QUESTIONS

1. In chapter 36 Alma tells of bitter torment and sweet joy. What caused his misery? What caused his happiness? How may we apply these principles to our lives?

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\*Lesson 22 of the Relief Society Course of Study—for use on the second lesson night in November.

2. Name some of the purposes of keeping records, as given in chapter 37. What charges were placed upon Helaman by Alma concerning his stewardship of the sacred records?
3. Recount the practical, everyday instructions given by Alma to Shiblon. Do they hold true for our day? How?
4. Corianton ignored counsel and boasted in his own strength. What was the result of his disregard of counsel? In what light is the sin of unchastity held by Latter-day Saints? See Alma 39: 5.
5. What course of rectitude did Alma lay out for Corianton? Was Corianton beyond repentance and forgiveness? Are we ever justified in withholding forgiveness from anyone who is truly repentant?
6. Who shall be resurrected? See Alma 40: 4. What, according to Alma's opinion, is the intermediate state of those who have died?
7. Discuss Alma 41: 10. Whether in mortality or immortality, will the wicked ever be happy? Can disobedient children of God be restored to righteousness without first repenting and paying the price of their misdeeds?

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### FROM THE MISSION FIELD

**Release and Departure:** Elder Franklin J. Newman, who has laboured in the Bristol and Leeds Districts, was honourably released on October 1st, 1928, and sailed for his home in America aboard the *Leviathan* from Southampton on October 16th.

**Transfers:** The following missionaries have been transferred from and to the Districts specified: Kenneth H. Smith, Birmingham to Manchester; Reese R. Parker, Bristol to Scottish; Morris D. Ogden, Leeds to Manchester; Dean R. Merrill, Liverpool to Nottingham; LaMont A. Beutler, Manchester to Bristol; Jessco C. Nixon, Liverpool to London; Cecil H. Toone, Manchester to Ulster.

**Branch Conferences:** Of the Accrington Branch, Liverpool District, on Sunday, October 21st. President L'Etrenne Andelin and Elders H. Kenneth Brown, William J. Matheson and Dean R. Merrill discoursed on the "Harvest" theme. A large number of people attended and the day was spent in the spirit of a "Harvest Festival."

Of the Belfast Branch, Ulster District, on Sunday, October 21st. The theme, "The Personality of God", was treated by President Rulon D. Barnes, Elders Lovell A. Youngberg, Rulon S. Satterfield, Edward L. Blacker, Joseph S. Brough and Alvin P. McAllister. Both meetings had a large attendance and musical numbers were rendered at each session.

Of the Sparkbrook Branch, Birmingham District, on Sunday, October 21st. The evening speakers were President Heber J. Matkin, R. LeRoy Fletcher, LeRay Swainston and local Brother William J. Dyson.

**Doings in the Districts:** *Leeds*—Sunday, September 30th, a genealogical class was organized in the Halifax Branch, under the direction of Elder Heber M. Packrell.

Harvest festivals have been held in the following branches: Halifax, September 16th; Bradford, September 30th; Leeds and Pudsey, October 7th.

*Liverpool*—At a baptismal service held October 20th two persons were baptized in the Burnley Baths by Elder Dalton E. Spencer and confirmed by President L'Etrenne Andelin and Elder Ernest A. Hall.

*Nottingham*—On Saturday, October 13th, a social was conducted in the Mansfield Branch to raise funds for the purchase of hymn books.

An address on the "Universality of 'Mormonism'" was delivered before the Male Adult School of Sherwood, on Sunday, October 14th, by President Rulon W. Stevenson. The address was well received, questions were asked, and a favourable discussion followed.

On Saturday, October 20th, a "progressive party" was held under the direction of the Eastwood Branch M. I. A. in connection with the regular open night. Later, a lively social was held in the branch hall.

*Sheffield*—Six persons were baptized by Elders Joseph S. Savage, Arthur B. Livingston and Richard K. Knight, at a service held October 15th in the Latter-day Saints' Chapel, Pitsmoor, Sheffield. Confirmations were performed by Elders Justin B. Lillywhite, Jay M. Smith, Elbert C. Kirkham, Merlan G. Wood, LeRoy S. Taylor and President Cecil B. Kemner.

*Ulster*—On Monday evening, October 8th, the Belfast Branch Relief Society held a concert and social. An excellent program was rendered and refreshments were served.

On Sunday, October 14th, the Belfast Branch M. I. A. held its conference. The theme developed was "Activities of the M. I. A." Ten Bee Hive girls were officially awarded Bee Hive pins, signifying their fulfillment of the probationary requirements.

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN